PSYCHOLOGICAL TESTS FOR THE AUTHORSHIP OF THE BOOK OF MORMON

WALTER FRANKLIN PRINCE, Ph.D.

The application of rigorous psychological tests to the mind of a man long since dead has its interest, and if thereby light is thrown upon a question of perennial debate, it achieves practical importance. The man to whom such tests will be here applied is Joseph Smith, the founder of Mormonism, who was killed in 1844, and the question which will be illumined is that of the authorship of the Book of Mormon.

There are three theories as to the origin of that book.

(1) It is a translation of the gist of records made by a succession of scribes of peoples anciently inhabiting America. This is the belief of several hundred thousand persons who find in the book the chief distinctive source of their religion. Since the odd contents of the volume lamentably or ludicrously fall before every canon of historical criticism, scholars have not thought it worth while to discuss the notion of its ancient authorship, unless briefly for pragmatic and missionary purposes.

(2) It was in the main written by Rev. Solomon Spaulding, who died in 1816, as a romance, but some religious matter was added by Joseph Smith, solely or with the assistance of Sidney Rigdon. This has been the prevailing view outside the ranks of its religious devotees, since about 1830.

(3) It was solely or essentially the work of Joseph Smith himself. This is maintained by a few scholars, mostly within the last 15 years. Prolonged analysis and comparison by the present writer make it incredible that Spaulding had any connection with the book, doubtful that Rigdon was implicated, certain that Joseph Smith's hand is perceptible in every part, and probable that he was the sole author, the edifice of whose imagination echoed to reminiscences which he was far from recognizing.

Three propositions may firmly be laid down, the evidence for which has never adequately been set forth, and, except for a part of that under the third head, finds no place here.

(A) If there were no knowledge of Joseph Smith what-

ever, or of the date when the Book of Mormon was copy-
righted, it would nevertheless appear, from the numerous
reflections of the times which it contains, that it was written
somewhere between 1820 and 1834.   Many passages certainly
could not antedate 1826.   With what we know about Smith
and the copyrighting of the book, we are able to narrow down
to the period between 1826 and 1829, with emphasis upon the
year 1827.   (Spaulding died in 1816.)

(B) If there were no knowledge of Smith, it would yet
be most probable that the author lived in western New York.
(Smith did, but Spaulding and Rigdon did not.)

(C) Having in possession our meagre knowledge of Joseph
Smith's early career, and of his mental traits, all the assign-
able data in the Book of Mormon point to him and him alone
as the author.   For example, several of the dreams and visions
contained in the book are incontestably slightly altered ver-
sions of dreams experienced by his father, which we find
guilelessly related long after the prophet's death, in his mother's
reminiscences.[1]

The tests which we are to apply are concerned mainly with
the proper names in the Book of Mormon.   The principle
upon which they rest is found in the influence which memory-
and-emotion complexes exert upon the invention of combina-
tions of consonantal and vowel sounds.   If a man is spinning
a tale of fiction and manufacturing therefor quaint personal
and geographical names, it is not the case that one combina-
tion of sounds will enjoy an equal chance with another of
emerging in his consciousness.   On the contrary, a combina-
tion resembling what may be called a master-word associated
with some oft-repeated or strongly emotional experience of
his past life will be much more likely to offer itself to his
mind than any combination not so associated.   For instance,
if he has formerly been bitterly injured by a woman named
Caroline, or else fondly loved one of that name, so that it
is deeply imbedded in his memory and invested with strong
feeling, it is many more times as likely that a combination
beginning with " Car " will present itself to his mental view
than that the immune syllable *bar, dar,* or *far,* etc., will do so.

---

[1] After tracing these passages in the Book of Mormon to their unmis-
takeable archetypes in Lucy Smith's story, I found that this had already
been in part done by I. Woodbridge Riley, in his excellent " Founder
of Mormonism," printed in 1902.

An honest elder of the Reorganized Mormon Church, to whom the
" deadly parallels " were pointed out, could not deny that they existed,
but suggested that the elder Smith might have had dreams prophetically
forestalling the discovery and translation of the " Golden Plates "!

In fact, the whole name "Caroline" will tend to suggest itself. But then, if the authorship of the fiction, or the fact that it is fiction, is to be concealed, the too tell-tale word, emerging into the upper consciousness, will be rejected. But if it comes up, as it will then tend to do, in an altered and disguised form, as *Carlin,* or *Carowin,* and is not recognized, it is likely to please the unwary consciousness, as by a thrill, and be accepted.[2] If the inventor of names is of a strongly emotional and imaginative type, and especially if he approach the abnormal in this respect, the tendency will be pronounced. Since it is certain at least that Joseph Smith was responsible for the incorporation of his father's dreams into the Book of Mormon, it is not premature to remark that he was thus characterized.[3] At any rate, the author of that book was, as will be shown, demonstrably subject to the tendency, which will betray, as we proceed, first that he probably lived, like Joseph Smith, in western New York, secondly that he invented many of the names within three or four years before Joseph Smith offered the book for copyrighting, and thirdly that he was either Joseph Smith himself or a man many of whose personal antecedents and relationships duplicated those of Joseph Smith to a degree unheard-of and incredible.

Entering upon our thesis, it is first necessary to set forth one of many reflections in the Book of Mormon of the times in which it was written, since the emotional accompaniment in the mind of the author furnished the soil out of which a throng of the invented proper names grew. I refer to the Anti-Masonic excitement which began with the abduction of William Morgan in 1826. This man had announced that he was about to publish a full account of the secret rites and alleged tendencies of Masonry, and having been arrested in Batavia, New York, on a charge of theft, was taken to Canandaigua and there acquitted, rearrested for debt and lodged in jail, and thence taken to the Canada line where all traces of him finally disappeared. The agents in these acts appear to have been Masons. The popular excitement roused, beginning in western New York, was prodigious. The feeling first in

---

[2] If the fiction, and consequently the names, should be a semi-conscious or subconscious and automatic construction, as may very possibly have been the case with the Book of Mormon, the mechanism involved would not be dissimilar to that stated. The associational and emotional processes would still govern, and identical names which would constitute a "give-away" would be rejected by the inner "psychic censor," to adopt a Freudian term, while slightly disguised ones might pass its inspection.

[3] See Riley, "Founder of Mormonism."

western New York crystallized into a political movement which spread more or less over the whole country as the Anti-Masonic Party. The movement rapidly subsided, and even in New York the party ceased to be a positive factor in 1833, but feeling still continued to be strong in the western part of the State, where Smith lived.[4] The Morgan pamphlet was printed after his disappearance, and we shall presently see that the writer of the Book of Mormon was familiar with it.[5]

Now in at least twenty-one chapters in seven out of the sixteen " books " of the Book of Mormon are to be found passages, varying from several to sixty-three lines in length, plainly referring to Masonry under the guise of pretended similar organizations in ancient America. The warning of Washington in his Farewell Address, against " *combinations* . . . with real design to direct, control, counteract or awe the regular deliberation and action of the constituted authorities*"* was quoted a thousand times in Anti-Masonic speeches and writings, and accordingly we find the Book of Mormon employing the term " *combination* " five times in its descriptions of the alleged ancient societies, and " *secret combinations* " fifteen times. Thrice it boldly names them " *secret societies,*" while " *secret works,*" " *secret abominations,*" " *secret plan,*" " *secret signs,*" " *secret band,*" " *secret oath,*" and " *secret words* " are employed *ad nauseam*. The claim or poetic fiction of the Masons that their order is from very old times is reflected in " which had been handed down from Cain."[6] " They did have their . . . secret signs and their secret words, and this that they might distinguish a brother "[7] has a familiar sound, even to the word " brother." Once the word " craft "[8] is employed in this connection, not only a word in technical use by the Masons but also found on the title-page of the Morgan pamphlet. No charge was

    [4] " Life of Wm. H. Seward " by E. E. Hale, Jr., pp. 69, 71, 104. See also " W. H. Seward " by T. K. Lothrop, pp. 15-16; " Horace Greeley " by James Parton, pp. 101-102; MacMaster's " United States," vol. V; "Roberts' " History of New York," pp. 580-581; contemporary pamphlets and periodicals.

    [5] The essential part of the title-page reads thus: " Morgan's Masonry exposed and explained, showing the origin, history and nature of Masonry, its effect upon government and the Christian religion, and containing a key to all the degrees of Masonry . . . the whole intended as a guide to the craft and a light to the unenlightened." By Captain William Morgan.

    [6] Book of Mormon, Ether 8:15. All references to the B. of M. are to the Utah edition of 1908.

    [7] B. of M., Helaman 6:22.

    [8] B. of M., Helaman 2:4.

more frequently sounded in the furor of 1826-33 than that the Masons monopolized the offices, and defeated justice in the courts in the interest of their members, and accordingly we read in the Book of Mormon of the " secret combinations " " filling the judgment-seats, having usurped the power and authority of the land   .   .   .   letting the wicked go unpunished because of their money, and moreover to be held in office at the hand of government, to rule and do according to their wills, that they might get gain and glory of the world; and moreover that they might the more easy commit adultery, and steal, and kill, according to their own wills."[9] Innumerable papers and pamphlets declared that Masonry was subversive of freedom and popular government (and this is intimated on the title-page of the Morgan pamphlet), and so the supposedly ancient record sagaciously speaks of " this secret combination which *shall* be among you " and warns that " whosoever buildeth it up seeketh to overthrow the freedom of all lands."[10] As Masonry was charged with being inimical to religion (and this also is intimated on the title-page of the Morgan pamphlet), so we find the replica " They did reject all the words of the prophets, because of their secret society and wicked abominations."[11] But, more pointedly, not only are the general charges against the Masons faithfully impressed upon these many passages of pretended ancient date, but so also is the tragedy of William Morgan. Twenty-eight times, and in almost every passage, are the " secret combinations " coupled with " murder " and " murderers," while the words " kill," " slay " and " blood," with similar implications, are employed. The source of the obsessing idea becomes more patent with the four-fold use of the expression " secret murder,"[12] since Morgan was murdered secretly if at all. Even the killing of a Book of Mormon character in " a secret pass " is probably a reflection of the belief that Morgan was drowned in the clandestine *passage* from the United States to Canada. At any rate, it is impossible to mistake the connection between the belief of the masses that the light sentences of the several men convicted of Morgan's abduction was an insult to justice and the statement in the Book of Mormon that lawyers and others connected with the ancient covenants conspired to " deliver those who were

[9] B. of M., Helaman 7:4-5.

[10] B. of M., Ether 8:24-25.

[11] B. of M., Ether 11:22.

[12] B. of M., Alma 37:22; Helaman 8:4; Helaman 6:29; 3 Nephi 5:5.

guilty of murder from the grasp of justice."[13]   And parallels
continue.   It was charged that Morgan was practically con-
demned in a secret session of a lodge,. and as a matter of
course the pretended record declares it the case in ancient
America that "whosoever of those who belonged to their
band who should reveal unto the world of their wickedness
and their abominations should be tried not by the laws of their
country but by the laws of their wickedness."[14]   Here is a
double parallel, for the illegal condemnation in both cases was
for exposing the secrets of the order.   But as the modern
crime was in vain, since the Morgan pamphlet was published
nevertheless, so in the Book of Mormon we hear the exultant
cry, "Their secret abominations have been brought out of
darkness and made known unto us."[15]   To fairly cap the
climax, the 'widow and babies whom Morgan left finds her
parallel in the "widows"[16] and "orphans" of the Book of
Mormon, made such by "secret abominations"; and the fact
that the murderers of Morgan (if he was indeed murdered)
never were punished, is reflected in the sentence, forming part
of a paragraph about the ancient "combinations," "The Lord
will not suffer that the blood of his saints [!] which shall be
shed by them shall always cry unto him from the ground for
vengeance upon them."[17]

And now we plunge into *medias res*.   It is now sufficiently
evident that the author of the Book of Mormon was, at the
time he was writing it, powerfully obsessed by the ideas and
emotions which characterized that popular movement which,
beginning in western New York in 1826, was to subside last
in the same region.   What word would sink most indelibly
into such a consciousness—what but the name MORGAN it-
self?   Over and over again, as the writer sought a name for
a new character or locality, the name Morgan would present
itself.   But this telltale name would be rejected, by the upper
intelligence if the work was conscious fiction, by the "psychic
censor" if it was "an automatic product."   But when the word
came up in a disguised shape, the first syllable "*Mor*" intact,
the letter "m" either elided or substituted, a vowel either
the same as the second vowel of the obsessing name or similar
to it in common utterance, the identical letter "*n*" following,
with or without additions, an unsophisticated upper intelli-

13 B. of M., 3 Nephi 6 :29.
14 B. of M., Helaman 6 :24.
15 B. of M., Alma 37 :26.
16 B. of M., Mormon 8 :40.
17 B. of M., Ether 8 :22.

gence or subliminal " psychic censor " would not perceive its
betraying quality, and it would be written down.   Now in
the book which we are inspecting there are not fewer than
twenty-five words which begin with the syllable " *Mor*," and
every one of them is presently followed by the letter " *n*,"
with either the identical vowel " *a* " preceding it, or the vowel
" *o* " (and in popular speech the pronunciation of *o* in *Mormon*
and of *a* in *Morgan*, are practically identical, being quite or
nearly equivalent to the short sound of *u*).   Also, precisely
as " Morgan " is the masterword of the particular ideational
and emotional complex of which we have been speaking, so
Mormon, one of the reflected names, is the chief character
of the composition, while " *Mormon* " is also the name of
the composition as a whole.   The entire list follows.

MORmoN (Lamanite king)
MORmoN (son of the above)
MORmoN (Nephite prophet)
MORmoN (name of entire book)
MORmoN (division in Book of
  Mormon)
MORmoN (name of a forest
MORmoN (land of)
MORmoN (place)
MORmoN (body of water)
MORmoN, Words of (division in
  Book of Mormon)
MORoN (Jaredite king)
MORoN (land of)

MORoNi (Nephite prophet)
MORoNi (last Nephite)
MORoNi (division of Book of
  Mormon)
MORoNi (city)
MORoNi (land of)
MORoNihah (Nephite general)
MORoNihah (another Nephite gen-
  eral)
MORoNihah (city)
MORiaNton (founder of city)
MORiaNton (Jaredite king)
MORiaNton (land of)
MORiaNton (land of)
MORiaNtom (land of)
MORiaNcumr (place)

   Now, while the fact that out of the 40 proper names in
the Book of Mormon having the initial letter M, 25 begin with
the syllable *Mor*, and the fact that every one of these 25 fur-
ther contains or approximates the final two letters of the
obsessing name " Morgan," are impressive, it is not expected
that they will be convincing by themselves.   The demonstra-
tion is but begun.   And right here we add that there are at
least two other reflections from the same name (making a
sum of 27), namely:
   AmMORoN (Nephite apostate), and aMORoN (Nephite
officer).[18]
   For some time I stupidly wondered why the writer made

---

   [18] It is worth considering whether the wraith of *Morgan*, appearing in
Ammoron, has not brought along with it the echo of the last syllable
of *William*.   Compare
williAMMORgaN and
AMMOR oN

so many of his proper names begin with the syllables *"Anti,"* suspiciously identical with the *Latin* prefix. But suddenly it dawned upon me. What word connected with the excitement of 1826-33, rivalled " Morgan " as a tocsin-call to the emotions? Manifestly, "ANTI-MASONIC," the name of the political party which Morgan's abduction roused into being. Consequently, we find the distinct reflex of the prefix in 14 proper names of the Book of Mormon:

ANTInephilehi (a people)   ANTIpas (mountain)
ANTInephilehi (Lamanite king)   ANTIpus (Nephite commander)
ANTIomno (Lamanite king)   aniANTI (village)
ANTIoriah (a ruler)   mANTI (person)
ANTIonum (Nephite general)   mANTI (city)
ANTIonum (land of)   mANTI (land of)
ANTIparah (city)   mANTI (hill)

The obsessing prefix clamored incessantly for deliverance, and achieved it, but not perfectly, in 14 other instances:

archeANTus (Nephite officer)   coriANTumr (last of Lamanites)
coriANTon (son of Alma)   ANTum (land of)
coriANTor (father of Ether)   gadiANTon (a robber chief)
coriANTum (Jaredite king)   irreANTum (body of water)
coriANTum (Jaredite prince)   moriANTon (land of)
coriANTum (Jaredite captive)   moriANTum (land of)
coriANTumr (Lamanite general)   seANTum (a nephite)

But why should not the latter member of the term "Anti-Masonic " be reflected among the names in the Book of Mormon, as well as the former? So the reader may ask, and so the writer asked, and looked, and behold it was, in

MAthONI and MAthONIhah

Just lisp the sibilant and you have the entire word " Mason " and almost the entire word " Masonic " in both of these appellations. Does this only happen so? Then why does there not happen to be in the list a single Bathon, Cathon, Dathon, Fathon, Gathon, Hathon, Jathon, Kathon, Lathon, Nathon, Pathon, Rathon, Sathon, Tathon, Vathon, Wathon, or Zathon? Not one of these is more unlikely in itself than certain names which do occur, as " Zeezrom." But it is precisely " Mathon " which we find, and two of them at that.

This brings us to a resembling group of odd names.

Zeezrom (a corrupt lawyer)   Cezorum (leader or tool of robbers)
Zeezrom (a city)   Seezorum (judge elected by robber
                                          band)

Each of these names commences with the soft or hard sibilant, each is followed by sounds which may be variously spelled

" eez," " ez," or " ese," and each continues with " ro " or the same letters reversed in order. It seemed to the present writer that they also must have risen from some obsessing word which persisted in offering itself, and was accepted four times when slightly disguised. Among the names of the men arrested for Morgan's abduction I found that of one Chesebro. This name resembles those of the above group in several particulars. The initial sound is that which most resembles the sibilant. The combination " ese " is the phonetic equivalent of " eez " and " ez." And, disregarding the " b," " ro " is found in two of the group, and in the other two in reversed order. Compare CHESEbRO and ZEEZROm.

But why should the name of this man have produced an emotional impression more than the names of the other three men convicted,—Lawson, Sawyer and Sheldon? For no reflections from the latter three can be found. Research disclosed that Chesebro was the principal actor and spokesman in the proceedings against Morgan up to the time that he was taken from the Canandaigua jail and hurried to the Canada line.[19] Chesebro was the man who obtained the warrant for Morgan's arrest on the charge of theft. Chesebro raised the posse that went to Batavia after him. Chesebro is almost the only one mentioned as speaker at the time of leaving Batavia, in the various affidavits. Chesebro had another legal paper ready so that when Morgan was acquitted in Canandaigua he was rearrested for debt and put in jail. Chesebro appears to have been behind the proceedings by which Morgan was delivered from jail and started on the way to Canada. Chesebro's sentence was lighter than that of Lawson, because he was to a degree sheltered by legal forms, and although Lawson had the most prominent part in the final journey, and Chesebro drops out, the later incidents remained in comparative obscurity. And let it be noted that Canandaigua is but nine miles from Manchester, the home of Joseph Smith, who if not there during a part of 1826, without question lived there after his marriage in January, 1827, when the excitement was at its height.

Finally, in this connection, the name Archeantus, already cited among those affected by the "Anti" prefix, probably reveals another relationship. It was charged that the actual drowning of Morgan was accomplished directly after the in-

---

[19] " William Morgan, or political Anti-Masonry," Rob. Morris. " Republican Advocate," Batavia, N. Y., issue of Sept. 29, 1826. " Narrative of the facts and circumstances relating to the kidnapping and presumed murder of William Morgan," Rochester, 1827.

stallation of a Royal *Arch* chapter, by persons who took part therein. Also that Morgan himself became a Royal *Arch* Mason a year or two before his supposed death. Thus we find *anti* and *arch* appropriately conjoined in "Archeantus."

Thus far, we have found the one Morgan-Antimasonic complex (the same which in after years subconsciously influenced Joseph Smith to call his fiscal institution, on the wildcat bills which it issued, an *"Anti-*Banking Company ") influential in the production of 59 names out of the about 350 in the Book of Mormon, or more than a quarter of the whole list, aside from those either taken intact from the Bible (77) or transparent imitations of Biblical names (upwards of 50).[20]

As has been said, in spite of the abduction of Morgan his pamphlet, professing to disclose the ritual of the first three degrees of Masonry, was published. Later in the same year, 1827, someone followed it with a pamphlet revealing the ritual of the four next higher degrees. Still later the two pamphlets were issued as one, and are so reprinted to-day. Now the author of the Book of Mormon was familiar with the Morgan pamphlet but not with the other. The proof of this double assertion is found in the fact that in almost every case where, in the Morgan pamphlet, a word is capitalized or italicised because of its technical employment in the ritual, the word is found in a slightly disguised form among the proper names of the Book of Mormon, besides other reflections, while no such reflections from the second publication are discernible. Anyone can consult the reprint for himself, and test the truth of the following assertions.

We do not find " Tubal-Cain " (italicised on pages 55, 59, 69 and 80 of the Morgan pamphlet) in the Book of Mormon, but we do find TUBALoth.

We do not find " shibboleth " (italicised on pages 39, 40, 43, 45, 46, 49, 53 and 79), but we do find SHIBLom (two applications) and SHIBLon.

We do not find " Jachin " (capitalised on pages 43 and 79, and italicised on pages 43, 46 and 52), but we do find JACom and JAshoN.

We do find " Boaz " (capitalised on pages 21 and 79, and italicised on pages 31 and 52), since the fact that it is a Biblical name caused it to pass unaltered.

We do not find " Mahahbone " (capitalised on pages 80 and italicised on page 64), but we find MAHAH.

We do not find " Hiram Abiff " (italicised on page 61), but we find ABIsh.

[20] See " Dictionary of the Book of Mormon," Geo. Reynolds.

On page 52 of the Morgan pamphlet there is an allusion to the (mythical) Palestinian city of " Zaradatha." There are no italics this time to make this name stand out, but its own sonorous, mouth-filling magnitude was probably as effective, besides which the purported city is mentioned in the course of a paragraph which, as we shall see, for other reasons strongly impressed the writer of the pseudo-history. The chief city of the Book of Mormon is not called Zaradatha, but it is called ZARAhemlA,—the same first two syllables, the same termination, only three letters in the same total of nine altered, the same number of syllables. Who can doubt the relationship of the two artifacts?

The two " Jonases " in the Mormon set of twelve disciples is probably reminiscent of the fact that the Masons dedicate their lodges to John the Baptist and John the Evangelist, as stated on page 39 of the Morgan pamphlet; and " Jonas " is suggestive of *Johns,* aside from there being two of the former.

An amusing instance, and one of the most significant, is the name " Isabel," one of the three feminine ones in the Book of Mormon. With the illiterate writer, indeed, there was nothing about this word to put either his upper consciousness or his interior " psychic censor " on guard. But to us the Old French and Spanish name Isabel is richly grotesque considered as that of a descendant of Israelitish stock living in America some 2,000 years ago. The source of its adoption is clear almost to demonstration. For reasons which cannot here be set down it appears that the writer was familiar with some book giving a meagre account of the first voyages to America and a very elementary description of the so-called civilizations found there, in Peru, Central America and Mexico. What woman was bound to be mentioned, far more prominently than any other if not exclusively? Manifestly Isabella, the Castilian queen who financed Columbus's memorable first voyage to America. The name Isabella, insistently knocking for admission through the avenue of the writer's mind into the Book of Mormon, would be rejected, but under the slight disguise of " Isabel " it effected entrance.[21]

---

[21] Isabel (B. of M., Alma 39:3-4) is represented as a harlot. This too may be a result of associative processes in a dreamily reminiscent mind: (1) The author was familiar with the ultra-Protestant view identifying the Roman Church with the " scarlet woman," and the " harlot " of the Revelation of St. John. (2) Isabella being a Roman Catholic, and the Spanish Inquisition having been founded during her and Ferdinand's reign, the concepts of the " scarlet woman " and of Isabella tend to coalesce; (3) the name Isabel successfully emerging in his mind, it draws after it the notion of harlotry.

Before parting with the Morgan pamphlet utterly, we may clinch its connection with the Mormon scripture by reference to several matters not concerned with proper names. In the latter is the curious incident of Lehi's finding at the door of his tent (1) a ball, (2) made of brass, (3) hollow, (4) having inside, (5) two spindles, (6) one of which persistently pointed the way that should be traveled.[22] A brass ball, with spindles *inside,* seems a curious sort of an arrangement for even a miraculous compass, neither is it evident from the narrative why there were *two* spindles. But turn to page 52 of the Morgan pamphlet and all is clear. There we find it declared (though the information is not authentic) that on each of the two great pillars in Solomon's Temple was (1) "a large globe or ball," that it was (2) of "brass," that it was (3) "hollow," and that (4) inside were (5) two sets of maps, one of the celestial, (6) the other of the terrestial bodies. We see now why the spindles of Lehi were inside the brass ball, this is a mere, unreasoning reminiscence of something being inside the pretended ball of the temple. And we see why there were two spindles, there were two sets of maps in the archetypal ball. One of the spindles was certainly a good substitute for terrestial maps, as it pointed exactly the way to go, while the other is reminiscent only, without its use being explained.

Again, Nephi, on a certain occasion, stretches forth his hand, and his brothers experience "*a shock.*"[23] We need only to cite that on page 27 of the Morgan pamphlet it is stated that at one stage of the opening of a lodge the members stamp and clap their hands at the same instant, and that this is called (italics in the original) "*the shock.*"

The exhibition thus far of the psychical mechanics involved in the invention of names for the Book of Mormon has been of interest, but has afforded only stray, though significant, indications that the writer was Joseph Smith.[24] Unfortunately

---

[22] B. of M., 1 Nephi 16:10.

[23] B. of M., 1 Nephi 17:53.

[24] There are many indications of a sort not pertinent to this paper of Smith's authorship. In fact Joseph can be seen at various intervals, walking through the volume. As the dreams of Lehi, father of Nephi, repeat the substance of the dreams of Joseph's father, so Nephi himself in his relations with his unbelieving as well as his believing brothers, probably stands for Joseph and his brothers with their differing views regarding his early claims. Over and over again passages reflect the known environment of Joseph Smith. Facts personal to Joseph are found. For example, he is known to have practiced "crystal-gazing," and in the Book of Mormon more than one mention of a transparent stone which revealed hidden facts, is to be found. To all but believers in the authenticity of the book as a record of ancient American peoples,

our knowledge of his early experiences of strongly emotional cast is but scanty. But we do know that he was forming an attachment for a certain girl in 1825, and that he married her Jan. 18, 1827. Since the book in question contains scattered throughout it passages and names which reflect the Anti-Masonic excitement, it could hardly have got on very far before 1826, and it must have been finished by 1829, for in that year it was copyrighted. The period of Smith's courtship and early married life corresponds, then, pretty closely with the period when the Book of Mormon was writing. Since no name is more vividly engraved on the mind of a young man than that of the girl of whom he is enamored, if Joseph Smith wrote the book and if our thesis in regard to the influence of emotional complexes upon its proper names is correct, we ought to be able to find the first name of his sweetheart, Emma, and very likely the last name also, Hale, in penetrable disguise. We do not find " Emma," nor would we expect to do so, for the " psychic censor " above or below the threshold would not let it pass. But we do find both " *Emer* " and "*Ammah*," the two proximate substitutes. We do not find " Hale," though that must have clamored for emergence, but it repeatedly succeeded in securing adoption unrecognised by the device of exchanging the vowels. Thus we have

HELAm	(Separate and	HELAman
HELAm	distinct persons	HELAman
HELAm	and places)	HELAman
		HELAman

If these correspondences are accidental, it ought to be as easy to find correspondences in the cases of names hit upon haphazard, or taken *en masse*. For example, I will produce the names of all my living near and feminine blood-relatives (not to make the list too long), and anyone interested may compare them for himself, if he will take the trouble, with the list of names in the Book of Mormon. First names: Elmira, Louise, Clara, Ella, Cora, Imogen, Maude, Nellie, Mabel. Last names: Prince, Blackman, Graves. There is one slight resemblance that of Louise to Luram and one stronger one, that of Cora to a group of names beginning

with all its glaring departures from historical possibilities, the prediction that there would arise a seer who should be Joseph Junior and do various things that the actual Joseph Junior professed to have done, and the prediction of a peculiar accident which happened in the course of the " translation " of the Golden Plates causing Joseph considerable discomfort, point to him as author.

" Cor—." But of course out of a considerable number of names taken at random or *en masse* occasional accidental resemblances are bound to occur. It is where we are able to go to the spot and say, if this principle which we appear to have discovered is really valid, such a name should find a resemblance, and the predicted result over and over again follows, that the correspondences are convincing. We happen upon accidental occurrences now and then, but science, the knowledge of governing law, foretells occurrences and where they shall be looked for. Take the population of the earth and you will occasionally find a man who paints a turtle as a symbol in some way personal to himself, but ethnological science says, if that particular man belongs to such an Indian tribe he certainly paints a turtle upon his cheek, as the totem-mark of his nativity. Moreover the list of my female relatives did not disclose accidental resemblances between both first and last names of a single individual and Mormon names, whereas both Emma and Hale find their correspondences, as was most unlikely to occur by chance, but almost certain by operation of the psychological law which has been explained.

Again, one would naturally predict that if any of the numerous towns which Joseph Smith lived in prior to 1826 were to be found reflected in the names of the Book of Mormon, Sharon where he was born, and Manchester which was his residence from his 13th to his 20th year, and again after his marriage, would be the ones, rather than those which boasted of him for short periods between the time of his birth and his 13th year. And we do find SiRON, and

MANti (Nephite spy)
MANti (city)   also four HelaMANs
MANti (land)   and six LaMANs.
MANti (hill)

One may object that the Mantis have been already accounted for by the obsessing "Anti." This is true, but the two derivations do not exclude each other, but on the contrary furnish a good example of the processes involved. Having got as far as the *Man* suggested by the name of his own town, the reminiscent consciousness of Smith found itself already in the *anti* groove, and completed the short journey.

It appeared to the present writer, by this time, almost certain that the name Harmony, that of the town where Joseph Smith spent so many happy, loving hours courting Emma, would be discernible, so he again consulted the list and found HiMNI. I need not point out the radical resemblance. Is

that resemblance accidental, and not due at all to the haunting cadences of that doubly-blessed name " Harmony? " Let us again test the theory of accident by my own relatives, who certainly had no part in the authorship of the Book of Mormon. My father got his girl in Detroit; if there is any name in the Book of Mormon which strongly resembles Detroit it will certainly be an accident. The only two Mormon names beginning with D are David and Desolation. One of my uncles got his girl in Palmyra; there is nothing nearer than Pahoran. My other uncle got his girl in Pittsfield; there is nothing nearer than Pacumeni. My older brother got his girl in Moxie; Mocum is the nearest resemblance. I got my girl in Newport, which matches best with Nehor. My younger brother got his girl in Detroit, which finds only David and Desolation to be compared with. This is not a selected list, for I know not where another male relative got the partner of his joys and sorrows. But here are six cases in any one of which a decided resemblance *might* turn up by chance, over against one case where the decided resemblance was looked for in obedience to law. A shadowy resemblance or two may indeed be fancied between members of the group and names in the Book of Mormon, but surely nothing comparable with this

<div style="text-align:center">HarMoNY   HiMNI</div>

The two emotional experiences of which we know, in Joseph Smith's early life, were exceedingly fruitful of effects upon the invention of proper names in the strange book which must have been his composition. Were we informed of other such experiences, we could doubtless trace their effects also. One such, we are reasonably sure, existed, to account for the first two syllables in a group of names already casually referred to. This is the list.

Corianton (son of Alma)	Coriantume (last of the Jaredites)
Coriantor (father of Ether)	Corihor (Jaredite prince)
Coriantum (Jaredite king)	Corihor (another Jaredite)
Coriantum (Jaredite prince)	Corihor (land of)
Coriantum (Jaredite captive)	Korihor (Nephite anti-Christ)
Coriantumr (Lamanite general)	

Here are eleven names in every one of which the first two syllables are pronounced exactly the same. If the author was, before he met Emma, we will say, in love with a girl named Cora, that might account for it. If a man named Corey was the center of a strongly emotional experience, that would account for it still better. We do not have the data to de-

termine what the experience was which set the combination
"Cori—" so frequently knocking, though pretty certain that
there was one.

Was there a discernible tendency to apply obsessing words,
in disguised form, with discrimination, attaching those of
agreeable association to persons conceived of as good, and
those of disagreeable connotation to those regarded bad, in
the Book of Mormon? It would seem so, the tendency appar-
ently acting in dreamy fashion, and hence not always accur-
ately. For example, Morgan was regarded as a martyr, dying
for the sacred cause of light and liberty, hence to be considered
as crowned with the pleasing halo of goodness. Of the eleven
mythical persons whose names are reflections of his, eight
appear to have been good and three bad. On the contrary,
Chesebro, as the persecutor of Morgan, was regarded as a
fierce, disagreeable personage. Accordingly Cezorum was a
robber belonging to a "secret combination;" Seezorum was
a corrupt judge, member of the same order; and Zeezrom
was a wicked lawyer (note that Chesebro was the one of
Morgan's abductors who sheltered himself under legal war-
rants) who withstood the servants of God. Emma and Hale
were certainly names invested with agreeable associations, and
all the characters, seven in number, whose names are reflec-
tions from one or the other of these, appear to be good.
Harmony, as the place of Joseph's love-making, was surely
one of charm, and we are prepared to find Himni an exem-
plary gentleman. At first it might appear that Mathoni and
Mathonihah, since *Masonry* is so dreadful, should have been
bad men, but then we remember that "Anti-Masonic" was
the obsessing word, and Anti-Masonry was regarded as irre-
proachable.

There is also somewhat of a tendency in the names derived
from a particular complex to group themselves together in
the Book of Mormon narrative. For example, Ammoron is
most prominent in connection with a correspondence between
him and Moroni, and is killed in the city of Moroni, which is
in the land of Moroni; while Amoron is mentioned only as
the giver of certain information to Mormon. No attempt
has been made to work out further groupings.

We have already seen that Joseph Smith in after years
manifested one of the obsessions so visible in the Book of
Mormon, when he gave his Kirtland fiscal institution the
singular name, "Anti-Banking Company." Moroni is also
one of the betraying names of the Book of Mormon, but it is
outside of its covers that we are told of the resurrected

Moroni, who led the way to the Golden Plates. It is certainly the mouth of Joseph Smith now that utters the name of veiled significance in connection with his own alleged adventures. It is not in the Book of Mormon, but in one of those subsequent " revelations," which, if Deity did not compose them, Joseph Smith did, that Joseph is given a new name.[25]   This name, Gazelam, is of double significance: first because it was applied in the Book of Mormon to a man who was given a stone in which to see hidden things, exactly as Joseph himself had been accustomed to seek for knowledge by means of a " peep-stone ;" and secondly because the very word " Gazelam " contains unconcealed another word expressive of the process by which knowledge was thus sought.

And best of all, it is in one of Joseph Smith's " revelations " that we are informed that the name of a character unnamed in the Book of Mormon, and undesignated other than that he was " the brother of Jared," was really Mahonri Moriancumr. Now that we have the keys to his ruling complex, he might as well have written that the name was

MASONRY MORGAN.

---

[25] Smith's " revelations " likewise gave new names to some of his living associates, and to things. In some instances the mechanism so apparent in the Book of Mormon is discernible here, as when he renames Oliver (Cowdery) *Olihah,* and the tannery *tahhanes.* But in other cases there is no resemblance, probably because the " psychic censor," having the models so closely at hand, took alarm and rejected similar sound-combinations.